

Post nubila Phoebus

OR

A SERMON
OF

Thanksgiving



For the safe and happy Return
of our gracious SOVERAIGN,
to His Ancient DOMINIONS, and
Restauration to His just and Native
DIGNITY, ROYALTIES and
GOVERNMENT.

Preached in the City of *Aberden*,
at the desire of the LORD
PROVOST, Bailies, and
Councell thereof, upon the XIX
day of June.

43

By Mr. JOHN PATERSON Minister of the
Gospel in the said BVRGH.

PAOV. 20.28. *Mercy and truth preserve the King, and his
Throne is upholden by mercy.*

Let the KINGS Enemies become a Pretext for Foes.

ABERDENE,

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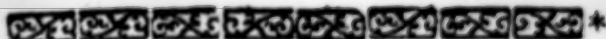
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Unto the Right Honourable,

GILBERT GRAY,
LORD PROVOST.

WILLIAM GRAY,
ALEX. ROBERTSONE,
ALEX. ALEXANDER,
Mr. ROBERT PETRIE,

Unto the Right Honourable,

JOHN JAFFRAY, Late
PROVOST.

PATRICK MOIR,
GILBERT MOLY-
SONE, Late Baylies.

John Duncan, Dean of Gild,
John Burnet Thesaurer: And
Remnant Honourable Coun-
sellours of the City of Aberdeen

Thomas Mercer,
Late Dean of Gild
Thomas Mitchell,
Late Thesaurer:
And whole
Remnant of the
Late honourable
Councill of Aberd.



Right Honourable,

THE Day of BRITAIN'S solemnities, for the
Happy Returne and Restauration of our Most
Gracious and Illustrious KING, safe in His Person
and sound in the truth of Religion (after such a long and dis-
small Absence) to His Ancient Dominions, and to His native
Royalties and Government, is such an transcendent temporall
Mercy, as deserves to be written, not only on Pillars of Marble,
and with a Diamond and Pen of Iron, but upon the Spirits of
all, who are truly Godly and Loyall within BRITAIN and
Ireland. And it cannot be expell'd, but such an great & merci-
full Revolution, brought about in such an unanimous, peaceable,
sweet way, without blood, will be exceedingly magnified and cal-
led Blessed, by all succeeding Generations, so long as SCOT-
LAND ENGLAND and Ireland remains to be NATIONS.

And

The Epistle Dedicatory

And who are so stupid? but must look upon this, as an signall token for good, that after such an great State-quake, and Overturning in these three KINGDOMS, when all concernments in them were wrap'd up in Darknesse and Confusion, when ~~men~~ thoughts were quivering, like the needle in the Sea compass and knew not where to rest; The LORD should have been pleased, even then, in such a sudden, to concentrate the hearts and desires of these three NATIONS, in the KINGS MAIESTY, his Person and Government, as the only earthly Foundation of their Prosperity and Peace. This admirable Mercy, hath brought forth many loud and Publique Acclamations of joy in all Cities, Counties, Incorporations and Churches of the three LANDS, and indeed Duty to GOD ALMIGHTY, who hath made his own Arme bare in our Deliverance, Duty to Our SOVERAIGNE the KING, GOD His immediat Vice-gerent over us, the Duty which wee owe to Our Consciences, Relations and Interests, and to the Protestant Religion at home & abroad, calls for very singular appearants, and resentments of such an eminent Blessing.

Amongst many other His MAIESTIES Royall Burghs in SCOTLAND, I believe none (be it spoken without envy or disparagement) did appeare more early, and with greater alacrity and cheerefulness in the publique and solempne manifestations of their joy, for His MAJESTIES safe and happy Returne and Restauration to His just Government, nor this City did, which hath alwayes accounted its Fidelity and Loyalty to its native KING, its chiefe earthly Ornament; whereof it hath many testimonies and evidences standing in publique Register, and during His MAIESTY'S sad dayes, & absence, none loved His MAIESTY more, none Prayed more heartily, none longed more earnestly, nor ABERDENE did, for that blessed day of His MAIESTIES Returne and Restauration, which the right hand of the LORD hath at last brought to Passe: Beside many other very Solempne and Publique Manifestations of the joy of this CITY, for this Mercy, never to be forgotten, it was your HONOURS command; that the following Sermon, being pre-
shd

The Epistle Dedicatory.

ched in your Pulpit at your desyre, should be put to the Presse, & although the Conscience of my own weaknesse, and the worthlesnesse of any thing, which can drop from my Mouth or Pen, might and would have put mee, from any appearance in Print, Yet the subject being so Royall, and at such a nick of time, and my respects to your HONOURS being so many and so pressing, have prevailed with mee to let this poor Mite of yours and my own Loyalty, appeare on the Stage of a Criticke World, Venitas non querit angulos: I know I must meet with Censurers, but if men will censure Truth harshly, it will stand upon its own joints, and if they censure my meane conceptions, and expressions, I can suffer that easily, for it is the matter and not the manner, that I have chiefly aimed at, which makes this paper come out, in its naked Simplicity, without Ornaments. Whatever it is, I have put it under your Patrocinie, and I lay it down at your feet as a small testimony of my many Obligations and Ingagements to your HONOURS and to this Honourable City. The LORD multiply His Spirit and Grace upon you, that you may go on, to all for the Glory of GOD, for the Power of GODLYNES, for the KINGS MAJESTY'S happinesse, and for the Good and Prosperity of this People. So Prayeth

*Your Honours affectionat servant
in the Work of the Ministry,
Mr. JO: PATERSONE.*

From a very Reverend and
Faithfull BROTHER: *Mr. William*
Dowglasse, Professor of Di-
vinity in the KINGS Co-
LLEDGE of the University of
Aberdeen.

M^T thoughts of this SERMON, after per-
usall, are as followes.

That the whole Draught is plaine, pertinent
and powerfull: That the Observes have such
a naturall and genuine arise, and the Uses are
so consequentially flowing from the Observes
and Doctrines, that the committing of it to the
Presse, shall tend much to the publick good;
And so much the rather, That herein is holden
forth what have been the publick faults of
these three NATIONS: as also pointing pun-
ctually at our duties, wee owe most to OUR
SOVERAIGNE: both which are to very
good purpose, branched out in many particulars.
This is testified (though much more might be said)
by my subscription.

At Old Aberdeen,
August 4. 1660.

Mr. W. DOWGLAS.

A
SERMON
OF
Thanksgiving:

For the safe and happy *Returne*
of our SOVERAIGN LORD, CHARLES
the SECOND, by the Grace of GOD;
KING of great Britaine, France &
Ireland, Defender of the *faith*, to His
Ancient DOMINIONS, and
Restauration to His just and
Native DIGNITY, ROY-
ALTIES and GOVERN-
MENT.

PSAL. CXXVI.

- Verf. 1. *When the Lord turned again the captivity of Zion:
Wee were lyke them that dream.*
Verf. 2. *Then was our mouth filled with laughter, and our
tongue with singing &c.*



EE may look upon this day, as upon the spring-
ging up, of a bright & faire morning, after
a cloudie dark night, wherein so many beasts
of prey did creepe out of their den's, and
lurking places of their hatefull and bellish

A

Hypocrisie:

Hypocrisie: we may look upon it, as the beginning of a sweet calme, after a long and dangerous storme; as upon the breaking of an heavy and sad yoke, which hath lyen sore upon the necks of these three Kingdoms, *SCOTLAND, ENGLAND & IRELAND*; in the wreathing whereof, some of this Nation cannot justly plead innocency: Wee may look upon this day, as the beginning of a blessed *Peace*, after a time of much innocent blood: as upon a day of a civill *Resurrection*, after a long civill or rather incivill *Death*: as a day long wished and prayed for, by all the truly godly in the three Kingdoms, who have not learned that fanaticke and overturning *PRINCIPLE*, to divorce between *Religion* and *Loyalty*, which *GOD* hath so nearly and strictly united; And therefore the Lord hath called the Land to *Rejoycing*, and to songs of *Praise & Jubilation*.

Division.

These words of the *Text*, May be taken up in five *poyns*.
 I. Wee have the *Condition* of the *Jews* before the time of their release and delivery came. They were in *BONDAGE*. (*When the Lord brought back the Captivity of Zion*.) They were under the power and slavery of their Conquerours, the *Babylonians*. II. Wee have their *Deliverance*, the loosing of their *Captivity*, with their *Reduction* to their native Countrey. (*Brought back the Captivity of Zion*.) III. Wee have the *Author* of their *Deliverance*, it was not *Themselves*, nor their own *wisdoms*, nor *Power*, nor *Polisie*, nor the arme of *Flesh*, but *GOD*, & *GOD* alone. (*When the Lord &c.*) IV. How the loosing of them from *Captivity* and their *Reduction* from *Bondage* did affect them, at first they wer so surpris'd with it, that they could not beleeve, that it was a true & reall *Thing*, they looked on it as a *Dream*. (*We were lyke them that dream*.) V. The *Effects* which the sense of their *Deliverie* did work upon them, after that the *Amazement* was a little allayed, & these were, *Rejoycing* and *Mirth*. (*Then was our mouth filled with laughter & our tongue with singing*.)

I.

The first *Thing* considerable in the words, is, the *Jews* condition, before the Lord visited them with this mighty and gracious

gracious Deliverance. They were in bondage and slavery. (When the LORD brought back the captivity of ZION:) by ZION, wee are to understand the two Tribes, or the KINGDOM of Judah, comprehending both their Church & State; They were carried Captives from their own Land by Nebuchadnezzar to Babylon; The Story wherof we have at length, II. Chronick. 36. and in the tenth book of Josephus de BELLO IUDÆICO, as also in the Ps. 137. there is a hint of it. By the rivers of Babylon, there wee sat downe, yea we wept, when wee remembered Zion: Wee hanged our harps upon the willows, in the midst thereof. For there they that carried us away captive, required of us a song, & they that waited us, required of us mirth, saying, Sing us one of the songs of Zion: How shall wee sing the LORDS song in a strange land? If I forget thee, O IERUSALEM, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the rooſe of my mouth; if I preferre not IERUSALEM above my chiefe joy. vers. 1. 2. 3. 4. 5. 6.

Observ. 2.

That even that people whom GOD loves and respects, may be brought under sad bondage, & that in reference both to their Ecclesiastick and Civill ESTATES; This was the lot of the LORDS own peculiar People, the Jews were bondmen in Egypt, they laboured there in brick and mortar, they wer Captives in ASSYRIA, Captives in BABYLON, they are now scattered up and down the World, for their Blasphemy, Infidelity; and Crucifying the LORD of GLORY, and for not accepting their MESSIAH to reigne over them.

And what hath our Condition been these severall bygone yeares? Even a Dark gloomy black Day, wherein wee had light neither of the Sun nor Moon nor Starres in our civill Relations. I do not say, That we are a people beloved of God in such a signall way, as the Jews wer; They wer a Royall Priesthood: but I may say, That the Lord hath had a singular respect to Britains, beyond many Nations, for many ages: And yet because, we were not thankfull to God, for His rich & signall Mercies, for such a faire day of the Gospell, for so

long continued *Plenty* and *Peace*, under such a just, equally, ancient and wel-ballanced *GOVERNMENT*, as any Nation in *Europe* injoyed, but like *Jeshurun*, we waxed fatt in our sins, and like a wild untamed *Colt*, did cast our *Ryder*, & took the reins upon our own lawles necks; Therefore the *LORD* brought us under a base *Slavery* and *Bondage*, by which our sins might visibly be read in our judgement. The *Lord* did justly bring us under, by a *factionous*, *rebellious*, *Hypocriticall*, *Treacherous* and *usurping Party*, who have trode on the necks of three Ancient *KINGDOMS*, as upon the *Myra* in the streets, and rendered us *Captives* in reference both to our *State* and *Churches Interests*. As for our *State*, It was clearly and totally overturned and razed to the very foundations: our ancient *Judicatories* changed: *Strangers* imposed on us for our *Judges*, men unacquainted with our *Lawes* and *Customes*: our *Parliaments* with their power, totally taken away: *OUR GRACIOUS* and *DEAREST KING*, of Sacred and Eternall Memory, *CHARLES the FIRST*, the *PEARLE* of earthly Kings, most cruelly, inhumanely and barbarously martyred, and murdered by a *faction* of *Godlesse*, *Cruell*, *Bloudy*, *Perfidious* and *Hypocriticall TRAITORS*, and yet under a pretence of Zeale for *GOD* and *justice*. O unparalleled hellish *Villany*! *Traitors* who plotted it, *Traitors* who aided it, *traitors* who rejoyced in it, *Traitors* who allowed it, for by that one fatall, O fatall blow, these *Canniballs* curted the *throats* of three *KINGDOMS*, & left them bleeding, they did put out the most *GLORIOUS* and *SHYNING LIGHT*, that ever sway'd *Scepter* in *Britaine*! But the *Cruelty* and *bloudy Designe*, of that *Murthering faction*, was not satiated with that *Royall* and *innocent Bloud*, after that sweet *SOULE* was posted into *GLORY*, to receive the *immarcescible Crowne*, whether no *Traitor* can reach a *bloudy hand*,

band, then they voted down *MONARCHICALL GOVERNMENT*, by a *faction*, having secluded and forced from the *Parliament*, the godly, honest and loyall *Party* thereof, they proscribed, and by an ungodly *Act*, they disinherited our most *GRACIOUS KING* (now reigning by the *mercy* and *goodnesse* of *GOD* over their bellies) and laid aside that *ROYALL FAMILY*, from having any right to the *CROWNE*, and declared Him the Capitall *Enemy* of their new-moulded *COMMON-WEALTH*, they did raze the *HOUSE* of *LORDS*, that Ancient and wel-ordered *Pillar* of the *STATE*: And when this Nation of *SCOTLAND*, had brought home our Native and Righteous *KING*, and set the *CROWNE* on His Head; Did not that bloudy *faction*, headed by that *Cerberus*, *Oliber Cromwell*, force Him from all His *DOMINIONS*, to live as an *Exile* in forreign Nations? Were not our *Nobles* and ancient *Gentry* despised and abused? Were not these three *KINGDOMS* impoverish'd with heavy *Assesses* and sad *impositions*, & the blood of the *poore* sucked out, and all to maintayne the *ambition* and *tyrannie* of an usurping *Faction*? Were not the *Lives* of the most godly and most faithfull *Subjects* of the three *Nations* made bitter unto them, & their hearts sadded by being nick-named *Malignants*? And were not the heads of unnaturall factious *Incendiaries* lifted up? Thus was our *State* in perfect *Captivity*. And as for our *Church*, it also was in *Captivity*. The just *Power*, *Priviledges* and *Authority* of it was trode upon, our *Church Indicators* threatned, and not suffered to proceed in their own proper affaires, our *Assemblies*, yea, the *GENERALL ASSEMBLY* raised by force: and for want of our Native *KING* and lawfull *Magistrats* under Him, to give life and vigour to *Church-sanctions*, Was not the *Authority* and just *sentences* of the *Church* despised, yea counteracted to, by any who pleased? by meanes whereof and of that vast and laxe *Toleration* (the great engyne which made these men keep the

sadde so long) hath not *Poperie* increased in the Land? have not all manner of *Heresies*, *schismes*, wild and abominable opinions abounded in Britain? A while-winde of *fancies & delusions*, a swarme of *Locusts*, *Antiscripturists*, *Antitrinitarians*, *Arrians*, *Sabellians*, *Macedonians*, *Photinians*, *Pelagians*, *Socinians*, *Arminians*, *Enthusiasts*, *Beheminists*, *Antinomians*, *Lebellers*, *Seekers*, *Quakers*, *Ranters*, *fift Monarchy men*, a company of proud greedy *Saints*, And besides all these sad and sinfull *Captivities* in reference to *Church and State*, were not mens *Consciences* in *Captivity & Bondage*, being forced with *Oaths*, yea with *Contrary-oaths* and *Tenders*, contrary to former *solemne Engagements*, contrary to *Allegiance* and *Loyalty*, and was not this a perfect *Bondage*.

Observ. 2.

That it is no good *Argument* to prove that God hath rejected and fully casten off a *People* or *Nation*, because in his just and wise Providence, they are brought into sad *Bondage* and *Captivity*; yee know how often God dealt so with these *Jewes*, who yet for all that, still remained his *People*. The externall *Passages* of Providence are a very unsure *Rule*, whereby to judge of Gods speciall *Love & Favour* to a *Nation*: As it is an evill *Argument* to prove that God carries no respect to a people, but hath utterly rejected them, and casten them off, because their *Enemies* prevaile over them, and they are brought under: so it is as bad an *Argument* to prove, that God carries a singular *Respect* and *Favour* to a people, or alloweth their *Undertakings*, because they prosper and are victorious over others; No man, yea no *Nation*, nor people knowes, whether they be hated or loved of God, by these externall passages of Providence, *All things fall alyke to all*. But I must confesse, that this *Turkish Argument* built meerly upon externall Providence and *Sucesse*, hath beens most sinfully & factiously made vse of, in these late *Troubles* and *Revolutions*. How many false and unjust *Conclusions*, have been

been drawn from the Lords most wise and providentiall *Actings* in *Britaine* of late, as if God had allowed all these horrible *Willantes*, these treacherous *Attempts* & *Conspiracies*, all the bloud-shed, *Murders*, *Tyranny*, *Usurpations* and oppressions, which have been acted in the three KINGDOMS, by a factious & treacherous *Party*, because they were like *ANTIOCHUS*, who *practised and prospered?* and so did these in their *mischiefs*: but God will not take with their *basefards*, although they laid them to the doore of his all wise and just *Providence*, which stands cleare and orient, when *shame* now is covering their *faces*.

II.

The second *Poinc.* in the Text, is the *Jews Deliverance* from their *BONDAGE* and *CAPTIVITY*. (*When the LORD brought back the Captivity of Zion:*) Which expression implyeth two things. 1. The loosning of their *Captivity*, or the taking away the *yoke* of *BONDAGE* from off their necks. 2. Their *Returning back* to their own *LAND* in *freedom* and *safety*.

That although the Lord suffer *Nations* and *Kingdoms* to be under *bondage* and *captivity*, for a long time, yet Hee can put an end to their *Captivity* when he pleases, and he doth so when his appointed time comes: for all *times* and *seasons* are in his hands. The *Jews* were above 400 yeares *Strangers* and *Bondmen* in *Egypt*, but the Lord redeemed them. They were 70 yeares *Captive* in *Babylon*, but the Lord loosed their *Captivity*; that *Bondage* came to an end, and they returned safely to their own land: & thus hath the Lord in his unspeakable *Mercy*, been pleased to deale with *Britain* & *Ireland*; the Lord hath reduced our *Captivity*. And as in many things this *Mercy* is great and wonderfull, so specially is it in this, that the Lord hath been pleased to reduce our *Bondage* and *Captivity* so soone, IT is a wonder of the Lords *Goodnesse*, that he hath not wreathed the *Yoke* of our *Bondage* about our necks for many generations. His own peculiar people were in *bondage* 70 yeares, in a strange Land: but

Observ. 1.

God hath been pleased to shorten the years of our *bondage*, and to break the *teeth* of the old and young lions, so we may say now, as *Nahum*. cap. 2. vers. xi. *Where is the dwelling of the Lions, and the feeding place of the young Lions? Where the Lion, even the old Lion walked, and the Lions whelp, and none made them affrayed.* vers. 12. *The Lion did teare in pieces enough for his whelps, and strangled for his Lions-sons, and filled his holes with prey, and his dens with ravine.* vers. 13. *Behold I am against thee, sayeth the LORD of Hosts, and I will burn her Chariots in the smoake, and the sword shall devoure thy young Lions, and I will cut off thy Prey from the earth, and the voyce of thy Messengers shall no more be heard.* Where now is the dwelling of these men, who of late did teare these *Nations* in pieces, and devoured them like a *Prey*? Are they not gone, & going to their own place.

Observ. 2.

That as the Lord can restore a banished captive *People* when he pleases, so he can restore an exiled afflicted *KING*, after long and many sad *Sufferings*. I know not, who can sufficiently enumerat our *GRACIOUS KINGS* *Sufferings*. Hath he not been a *Sufferer* since his *Child-hood*? What did he suffer, before his *DEAREST FATHER'S* unparalleled *Murder*? Consider how his tender *SOULE* was affected, when these sad *News* came to his eares, of that dismall *blow* given to his most *ILLUSTRIOUS* and *LOVING FATHER*, by some incarnat *Devils*, whereof one or two were ~~Whisked~~ *Devils*. What hath he suffered since? What a miraculous *Escape* did the Lord make for him at *Worcester* fight? when an *Hollow Oake* was his *ROYALL PALACE*? What *hazards* hath he been exposed to, by *sea* and *Land*? What *temptations* did hee meete with abroad? What *Leagues* and *Confederacies* have been drawn up against him and his just *interests*, by forreigne *Princes* & *States*? How unkindly used by these who should have been friends? How deserted and forsaken? How tossed with so many *billows* of *Adversities*? Was he not of late looked upon, but as a broken *vessell*, in whom the *Enemies* thought

thought there was no *pleasure*, and but as *water spilt upon the ground*? And yet GOD in his wise, just and gracious *Providence* hath been pleased to reduce him to his ancient *KINGDOMS*, safe in *Body*, and sound in the *Faith*, and hath made his *GLORY* and *HONOUR* more resplendent and orient, lyke a bright *Sun*, after a dark & tempestuous *Night*. Surely this is a matter of exceeding great *Praise* to GOD, and of wonderfull *Rejoycing* to all the truly *Godly* and *Loyall*, in the three *KINGDOMS*. But as for *Mal-contentes*, let them gnaw their *Tongues* for sorrow, & feed on their own *Bowels* lyke young *Vipers*.

The third point in the Text, is the *Jews Deliverer*. Who brought back their *captivity*? It was not *Themselves*, it was not their own *Wisdom*, & *Policy*, nor *Strength*, nor *Power*, but the LORD *JEHOVAH*, (*When the Lord,*) The LORD had a very immediate and visible hand in their *deliverance*, as may be read at length in the books of *Ezra* and *Nehemiah*. And may not *SCOTLAND*, *ENGLAND* and *IRELAND* say, That the LORD *JEHOVAH*, hath brought back our *Captivity*. Hath not the LORD made His *Arme* bare, and His *steps* manifest, and His *Hand* visible in our *DELIVERANCE*? Who is so *blinde* but sees the very *FIN-GER* of GOD, and a wonderfull *PROVIDENCE* in this *Werke*, to be delivered at such a nick of *time*, when few or none were expecting any *deliverance*, but all things looking worse and worse, when that *Fanatique Party* had forced that pretended *Parliament* of *ENGLAND*, and had brought all to a meere *Anarchy*, and intended to rule not by the *SPIRIT*, but by the *sword*, and that none should have *RYLE* or *POWER*, but these *Fift Monarchy men*, *Quakers*, & such like deluded giddy *Spirits*? Yet at that very point of *time*, GOD divided the *Army*, and did spirit & animate the honest and *Loyall Party* of it, under the Command of that Noble and Valorous *GENERAL MONCK*, to stand up for lawfull *Authority*, and to call for a free and well-constituted *PARLIAMENT*, which could not be in *ENGLAND*, without

III.

a KING and house of LORDS. And although there were many *Plottings* and *Conrivings*, *Stirrings* and *Risings*, to hinder the electing and sitting of a free PARLIAMENT, and many illegall *Qualifications* intended to be put upon *Elctions* and persons elected, yet then did the LORD arise, and besooke these *Firebrands* of *Sedition* and *Confusion*, and took them in their own *Snares*, when as they had not so much confidence, as to draw a *Sword* in their own defence (*Guiltiness within, often makes feeble hands.*) and did not the LORD send the *Ring-leaders* of that *Fanatique* party, prisoners to LONDON, the very day before that the PARLIAMENT sat down, a very *Presage* from HEAVEN of better dayes? and was it not GOD who did put it so unanimously, into the hearts of both houses of PARLIAMENT, of the ARMY, and body of the people of the three KINGDOMES, of all *Ranks*, to erect MONARCHIE, the only *Ancient* and *Lawfull* government of these NATIONS, and to send for the KING, and to bring him home, with great HONOUR and STATE, with the universall *acclamations* of his People? Yea, and all that so great a *Work*, to be brought to passe, without one drop of blood? Who ever dreamed of such a peaceable, sweet and unanimous REDUCTION of our native KING? and is not this, the very immediat hand of GOD? Yes indeed it is, (*The LORD hath brought back our captivity.*) and to his NAME be the Glory of that MERCY.

IV.

The *Fourth Point* is in these words, (*Then wee were lyke them that dream.*) Now in this *Expression* take notice of two *Things*. 1. That these who are under *Captivity & Bondage*, are lyke to men in a *Dream*. 2. When these who have been in *Bondage & Captivity* are delivered, they are not at first sufficiently awakened out of their *Dream*, that is, they cannot get their *Deliverance* fully beleaved.

L.

These who are under *Bondage* and *Captivity*, are lyke these in a *Dream*, or *Captivity* is a *Dream*, or it is as a *dreaming Time*, and that in these *Considerations*.

These

1.

These that *Dream*, dreame, in the *Night*, the night is a time of *Dreaming*, even so is *Captivity* a *dreaming Time*, it is a *Night*, a civill *Night*, it is a time of *Darknesse & Clouds* upon a Land: And what have these late yeares of our *Bondage* been, but a *Night*, a night of *Confusion*, of *Utterpation*, of *Tyranny*, a night of *Blacknesse & of Darknesse* upon the three *NATIONS*, a night which did *overcloud* all these *Ancient lights*, which sometimes shined cleare in *Britaine and Ireland* a black night, which overshadowed *KING, PARLIAMENT, STATE, CHURCH, NOBILITY, GENTRY, BURROUGHS, MINISTRY* and body of the People.

2.

Captivity & Bondage is like a *dream* in this respect, These that dreame are *sleeping*, so a Land under *Captivity* and *Bondage* is *sleeping*, ordinarily it is so. I meane not *sleeping* in respect of *externall peace and rest, ease and plenty*: but they are *sleeping* in a sense *Morall and Spirituall*: thus did the *Jews* (I beleove) dreame in their *Captivity*, they were *sleeping* in *sin and security*, under the *LORDS Wrath and Anger*: and in this sense, our *bondage* was like a *dream*, for although *GOD* hath been persuing these Lands these severall yeares bygone, for many *abominations*, and particularly for the cry of *blood*, and above all, for that *Royall and innocent Blood* of our Late *SOVERAIGN*, yet we have *sleeped on* in our *sinnes and security*. *Wee have kept fast sleepe, and have hid our sinne like Adam: wee have been as one that sleepe on the top-mast.*

3.

These that *sleepe*, have their *senses* bound up, Their *Eyes* are shut, they *see* not, their *Eares* are shut, they *heare* not, so is fartho ordinarily with a People that are in *Bondage and Captivity*, a people lying under *sin and wrath*, Their *Eyes* are shut, their *Understanding* and *minde* are darkned, they do not take to heart their own *sinfull and slavish Condition*, they do not see nor consider these things which may conduce for their *reliefe and deliverance*, This was the *Jewish* people their *Condition* under the *Romans*, as yee may read

Matth. 22. (O if thou hadst known, in this thy day, these things which belong to thy peace, but now they are hid from thine eyes. How so? They were sleeping and dreaming in their sins, I am sure that was our Condition during our late Captivity and bondage, our eyes were shut, wee were dreaming, we did neither see nor consider rightly, how to win out of our Thralldome and slavery; Wisdome, Counsell, Resolution, Courage all our politique Senses, for the most part at least, were gone: We were become lyke Ephraim, *A silly dove without an heart.*

4. Captivity and Bondage is lyke a *Dream*, because as they who dreame, know not, when they shall awake; So a land in Captivity, knowes not, when their Captivity shall be loosed, and the Yoke broken: In this consideration also, Britain and Ireland were dreaming.
5. Captivity is lyke a *Dream*, because as they who dreame, know not, that they are *Dreaming*, till they awake, so a people under Slavery, are oftentimes so stupified & benumbed, and do sit down lyke *Isaachar*, under the burden, that for the time scarce are they sensible of their Condition, they do not take to heart, that they are in *Bondage*, like *Galley-slaves*, who can be merry under their *Guardians* lash: but when a *Captive* people are restored to their wonted *freedom*, and *Liberty* and *Laws* and *King*, then they finde, that before that, they have been *dreaming*, then they look upon their former base dishonorable, and slavish Condition, with *astonishment* and *admiration*: thus are these three *NATIONS* awakned out of their *dream*: and these who of late were studying to keep the three *KINGDOMS* under *slavery* & *bondage*, doth now (I beleeeve) finde that they were *dreaming* also, but some of them are now awakned out of their *dream*, when *Iustice* is beginning to pursue them.
6. These that are *dreaming*, their heads are full of *imaginations* and *fancies*. How many thousand *fancies* float up and down their *Brains*? a *Poor-man* dreames that he is *Rich*, a *Thirsty-man*, that he is *Drinking*, a *Beggar* dreams that he is

a King? Even so a people that is in *Captivity & Bondage* are lyke *Dreamers*, ordinarily their heads are full of *Fancies* and *Imaginations*: And I must say, that never a people were filled with more *Fancies*, *Imaginations* & *Whimsies*, then many in *Britain*, during these late *Revolutions* have been. Have not some been dreaming to be *Kings*? did not all the *Fife* monarchists dreame to be *Kings*, *Princes*, *Rulers* & *Possessors* of the Earth? did they not call themselves, *The sword of the Lord & of Gideon*? & that to cut off all the *Canaanites*, in the three *NATIONS*, & to possess All; this was a greedy *Dream*. Were not some dreaming to be *Protectors*, to be *Dissolvers*, to be the Councell of *Estates*, the *Committee* of safety, yea some dreaming to have this *Place* or that *Place*. Were not *Anabaptists*, *Quakers*, *Seekers*, *Levellers*; and all the rabble of that fanatique *Party* dreaming strange *dreams*? And did not these pretended *Parliaments* of late, and their Councell of *Estates*, dreame strongly? How many new *fancies* and *modells* of Government did they hatch in their *brains*, one Government this yeare, then another government the second yeare, and a third Government the third yeare? How often did they change their *Principles* and instruments of Government; even lyke to young *Children* building *Castles* of clay, they build one, that pleases not, down goes it, and then another is put up, but in end all is throwne down, and the *Builders* vanish & are scattered.

The second *Particular* proposed on this *branch* of the text was this, that when a people, who have been under *Bondage* and *Captivity*, are delivered from their *Bondage*, they are so surprised with their *Deliverance* at first, that they can hardly get it beleaved, they think that it is not reall, but a *dream*, and so was it with the Jews, at this tyme.

Because of their long continuance under *Bondage*, they were so accustomed & habituated with *Captivity*, that when they were delivered, they could not get it at first beleaved, they thought it a *Dream*.

D

They

II.

C. I.

2. They thought it a *Dream*, in respect of the nick of tyme, when it fell out, that is, when least expected.
 3. They thought their *Deliverance* a dream, and were surprysed with it, because of the *Manner & Way* how they were *Delivered*: which was without *Armies*, without *Fighting* for their *Delivery* and for their *Liberty*, without *Bloud*, without any common *Consultation*, or *Meeting* amongst themselves, yea without so much as petitionating for their own *Deliverance*.
 4. They thought it a *Dream*, in respect of the *Instruments* of their *Deliverance*. *Cyrus* and *Artaxerxes* to do it, that is, these who detained them in *Captivity* and *Bondage*.
 5. They thought it a *Dream*, in respect of the *Suddenness* of it.
 6. They thought it a *Dream*, in respect of the *Repairer* of their breaches. Now let us apply these things.
- I. As the *Jews* *Condition* was sad and wofull, and as they were accustomed to *Captivity*, and so habituated in it, that when they wer indeed *Delivered*, they could not at first, get it beleevd, but thought it a *Dream*: so our *Deliverance* seemed to us at first a *Dream*, wee have been so sore tossed with *Troubles*, so accustomed to *Slavery*, that when our *Bondage* is broken, by the good hand of our GOD, wee can hardly get it beleevd, wee are lyke men that *Dream*.
- II. As the *Occasion* of their present *Deliverance* was strange, which made it look lyke a *Dream*, so the *Occasion* of *BRITAINS* *Deliverance* was very itrange, wee may look upon it as a *Dream*. And what was it? even the *Pryde* and *Ambition* of that *Fanatique Party*, who raised that pretended *Parliament*, that they might have wreathed a new *Tyke* upon the necks of the three *KINGDOMS*.
- III. As the *Jews* *Deliverance* was lyke a *Dream* to them, in respect of the *Time* when GOD did bring it to passe, so is our *Deliverance*, the *LORD* wought it at such a *Time*, when wee were not expecting *Deliverance*, but looking for sadder dayes, when all *Matters* were casten loose, all in a *Confusion*,
the

the pretended *Government* in a non-entry, an *Army* on foot to rule by the *Sword*, then and not till then, did the *LORD* step out for our *Help* and *Deliverance*.

As the *Jews Deliverance* out of *Babylon*, looked lyke a *Dream* at first, in respect of the *Instruments* of their *Deliverie*; so may our *Deliverance* look lyke a *Dream*, who could have imagined, that an *English GENERALL*, an *English Army*, an *English Parliament*, should have been the *Instruments* of *SCOTLANDS Deliverance*? this is lyke a *Dream*.

IV.

V.

The *Suddenesse* of the *Jews Deliverance*, made it lyke a *Dream*, so may wee look on our *Deliverance*, in respect of it's *Suddenesse*. That noble and worthy *PARLIAMENT* having but newly sit down, when matters are brought to such a pass, that our *GRACIOUS KING*, is voted unanimously (*namine contradicente*) to have the just and undoubted *Rights*, to the *CROWNES* of the three *KINGDOMS*, and voted to be sent for, and so brought home in great *State* and *Honour*, these *Bloudy Parricides* and *Murtherers* of his *DEAREST FATHER* voted *Craptors*, the *KING* so much longed for, received and welcomed, by the joyfull *Acclamations* of the three *NATIONS*, and all this in so short a *Time*: is not this lyke a *Dream*? were not people thinking that there would be a long, intricate and doubtfull *Treaty*, between the *KING* and the *PARLIAMENT*? and were not the *Salamanders* of *Britain & Ireland* preparing all the *Doubts*, *Seruples*, *Obstructions* & *Remora's* that lay in their power, to cast in the way, to have rendered such a *Treaty* void and ineffectuall? but the *LORD* of his rich *Mercy* was pleased to prevene, yea and befoole such unthankfull and disloyall *Incendiaries*, and the *KING* is at home, before they can get their *ginnes* and *snarcs* well ordered and laid.

VI.

As the *Jews Deliverance* out of *Babylon* looked like a *dream* at first, in respect of the *Repairer* of their *breaches*, so is our *deliverance*: Whom hath *GOD* made the *Repairer* of our *breaches*? Even our own Native, *Gracious KING*, by

His Gracious Messages to His Parliament, Army, Navy, & to His whole Subjects of the three NATIONS? Who dreamed, that KING CHARLES the SECOND, (on whom too many of late looked, as upon water spilt on the ground) that a PRINCE Exiled, without Armies, without reall and cordiall Friends abroad, a KING without the Sinews of warre, should have been the Repairer of our Breaches? This is the LORDS doing, and it is Marvelous in Our eyes. Let all the GLORY of it be His.

The Last words are (Then was Our mouth filled with laughter &c.) in these words, wee have the Effects, which the Jews Deliverance wrought on their Spirits, it made them to rejoyce exceedingly.

Observe.

That it is not onely lawfull, but it is also the duty of a People or Nation, whom the LORD hath brought out of Thraldome and Bondage, and restored them to their Ancient and fundamentall GOVERNMENT, and Lawes, and Liberties, and brought home their long wished for, Native KING; to manifest the sense of their Deliverance, not onely in their hearts to GOD, but by outward signs and publique solemnities of rejoycing before men. When DAVID brought up the Ark from Kirjath Jearim, 11. Sam. 6. Hee did it, with great State and solemnity, and with great outward & publick expressions of joy. DAVID and all the house of Israel played before the Ark, on all manner of instruments, on harps, cornets, cymbals, psalteries and timbrels; And in the 16 vers. of that same Chapter, DAVID danced before the Arke, and none censured him for so doing, but a wayne precise, hypocriticall scold, Michal. 11. Kings 11. When Jeboash was crownd, it was done with great Solemnity and State. So also was SOLOMONS Coronation, and such was DAVIDS returne from beyond Jordan, and from the land of the Hermowits; All these signall Adversities were acknowledged by publick Expressions, and solemnities of Rejoycing. This hath been the Custome of all Nations, Ages and Generations upon such eminent occasions, and wonderfull revolutions

tions of *Mercies*. And who can forbid such Solemne & publick Expressions of *Joy*? But let it be much locked to, that there be no *Excesse*, nor *Riot*, and no *Offence* be given to GOD, in our publique *Rejoycings*. If I had said two things, I have done.

If I may compare *Spiritual* things with *Temporall*, as I trust there is no *sin* in it, and the rather, because that *Christian KINGS*, are *CHRIST'S Vice-gerents* on Earth, I offer to you a passage of *Scripture* from *Leib. 9. 9.* (*Rejoyce greatly, O daughter of Zion, shout, O daughter of Jerusalem; behold, thy KING cometh unto thee: Hee is just, & meeke.*) This is indeed a *Prophecie* ancient *CHRIST* the *MESSIAS*, as it is applied *Math. 21* Yet I beleieve it to be no offence, to make some *Allusion* to it; And therefore I say, Rejoyce greatly O thou *BRITAIN*, shout for joy, for thy *KING* cometh to thee.

A *KING* cometh, not a *Protector*, not a *Rump-parliament*, not a *Fanatique Counsell of State*, not a *Tyrant* but a *KING*.

THY *KING*, not the *King of France*, not of *Spaine*, not the *Turke*, not a *Stranger King*, but THY *KING*, THY OWN *KING*, THY NATIVE *KING*, THY *KING* by a *CIX* lineall *Descents* from *Royall Blood*, THY *KING* by *Birth*, THY *KING* by *Education*, THY *KING* by *Profession*. THY *PROTESTANT KING*.

THY *KING* cometh to Thee, not *Against Thee*, THE *KING* cometh to us, not *Against us*, with forraigne *Forces*, (which might justly have been feared) *venit non irritis*: HEE comes *Safely*, not *Jehu-lyke* marching *Furiously*, HEE cometh *Smoothly & Calmly*, lyke the *Waters of Siloah*, not *Rashly*, but *Deliberately*, by the unanimous *Call* of HIS *PARLIAMENT*, *ARMY*, *NAVY*, *NOBILITY*, *GENTRY*, city of *LONDON*, and all the *NOBILITY* of the *THREE NATIONS*, by the *Ministry* and *Body* of the people.

HEE comes not to *Oppresse*, nor to *Tyrannise* over His *Subjells*, but HEE comes *JUST*, to restore *JUSTICE*,

which was fallen in Our Streets, and where Equity durst not enter, and wher Mischiefe, was established by a Law: HEE comes *IUST* to erect our Ancient *Judicatories*, *Lawes*, *Iust Judges*, to lift up His afflicted and faithfull *Subjects* Heads, which were trode under, by a faction of *Rebells & Usurpers*, & to bring *Oppressors*, *Tyrants* and *Bloudy men* low.

5.

HEE comes *MEEK*, *Iust & Meek*; This His *Meeknesse* is abundantly manifested in His *MAIESTY'S* gracious *Letters*, *Declarations*, *Proclamations*, and *Emissions*, to HIS *PARLIAMENT*, *ARMY*, *NAVY*, *City of LONDON*, to the *Houses of LORDS* and *COMMONS*, and to the whole *NOBILITY*, *GENTRY*, *MINISTRY*, *BURROUGHS* & people of these *LANDS*. I trust that *GOD* hath so taught His *MAIESTY*, and so principled HIM for *ROYALL GOVERNMENT*, that HE can mixe *Iustice* with *Meeknesse* & *Meeknesse* with *Iustice*, and hath given to HIM a spirit of *Wisdoms*, to discern between the clamorous pretending *Whoors*, and the true *Mother* of the *Chyld*.

II.

Now (before I close) let mee offer to you, some things, by way of advice.

1.

Let *GOD* have the *Praise* of this great *Woak*, of this wonderfull and gracious *Revolution*, for the *Woak* is His; There hath not a *Revolution* fallen out in our time, nor in many generations before, wherein the *LORDS Power*, *Mercy*, *Wisdoms* and *Goodnesse* hath been more conspicuously & eminently seen, then in this our *KINGS Restauration*. Hath not the *Wisdoms* of *GOD* in a sudden befooled all these *Bloudy-minded*, *Treacherous*, *Perfidious*, *Disloyall* *Achisophels* and *Macchiavells* in the three *KINGDOMS*? And therefore let the *Praise* and *Glory* of this *Woak*, bee to the Holy Name of the *LORD* our *GOD*, Who is *Excellent in working*, *Wonderfull in Counsell*, *doing Wonders*.

2.

Next under *GOD*, Let that Noble, Wise, and Religious *PARLIAMENT* of *ENGLAND*, That Noble, Wise, and Valorous

Valorous GENERALL MONK, now Duke of *Albemarlie*, Knight of the most Noble order of the *Garter*, &c. Let the honest and loyall Party of the *Army*, who adhered to Him, Let the *Navy*, and all these in the three KINGDOMS, both of the NOBILITY, GENTRY, BARONS, MINISTERS, BURROUGHS, & all who had an hand in this great WORK (which some have been studying like *Foxes* in their den's and *Conyes* in their holes, to underminde) I say, Let all these who have been instrumentall to carry on this great WORK and REVOLUTION, have their own deserved *Estimation* and *Praise*, and let them be looked on with *Love*, *Respect* & *Honour* as Lovers of *Religion*, of their Native KING, and their Countreyes Honour, Freedoms and Happiness, as polished shafts in the LORDS right Hand.

3.

I beseech you, let the KING have the benefit of your Prayers, that is one of the best Offices, that yee can do to HIM, Pray for HIM often, not for a *Forme*, but in good Earnest, and from a pious Loyall Affection, hold up HIS Condition to GOD, when ye remember your own; Pray the LORD, to establish HIS THRONE in Righteousnes, to make the CROWNE to flourish on HIS HEAD, & the HEADS of HIS POSTERITY, while *Sun* and *Moon* endure. Pray that no Treason, nor Traytoꝝ at any tyme may reach the CROWNE, that GOD would blesse His MAIESTY, with a wise, Godly, faithfull, and Loyall Counsell, with an holy, obedient, and peaceable Clergy, with a submissive, contented, Loyall People, that HEE may be a Bulwark for Truth, Godlinesse, Religion, Justice and Equity, that HEE may be a Nursing Father to the Church, an Advancer of the Protestant Religion, and that HEE may Scatter the wicked of the land, with his eyes, and that HEE may be a Diademe, in the hand of the LORD of HOSTS, and a Pattern for all the Kings of the world to imitate: For there was never KING of Brittain, that had more need of Wisdom, Prudence & Fortitude, then HIS MAIESTY who now

Reignes. Never any of His *Royall Ancestors* did come to their *Crowne* in a more difficult tyme, Never a *KING* had greater variety and tempers of *Spirit*, to deale with, nor more difficulty to give iust and reasonable satisfaction and content to so many severall and contrary *Interests*. Never any of His *Royall Predecessors* had more *Enemies*, some known, and some vailed, who can very sliely and subtilly drop out words, for His *Disadvantage*, so the *KING* stands much in need of the *Prayers* of His Godly and loyall *Subjects*, wherfore let our hearty *Prayers* be to *GOD* for *HIM*.

4.

Beware to give eare to any sinistrus *Reports*, *Suggestions* or *Misinformations* against the *KING'S Person* or *Government*. There is and was a generation in *BRITAINNE*, who made it their trade and game (*Religiously & Devotly enough*) to blast His *MAIESTY'S FATHERS Reputation*, whose *Memory* is now sacred, & will be as a sweet favour to succeeding *Generations*, when the *Memory* of these vile *Aspersers* shall rote and stink in the *Dust*. Yea that same evill *Spirit*, is not yet banished away, studying what lyes in its power in a slye, subtille, hypocritically, clandestine *Way*, under a pretence of *Zeale* and *Piety*, to suggest *Prejudices* in the myndes of simple and well-minded *People*, whom they have abused too long against the *KING*; whereas *HEE* hath given farre more evident *Testimonies*, in the midst of many strange *Temptations* to the *Truth* of the *Protestant Religion*, then any or all of these disloyall *Whisperers*. Beware to heare such false *Insinuations*, for they smell worse then *Hemlock* in the furrows of the *Field*. I do not speake this, with any reference to this *Place* in particular, I know & that upon good *Grounds* from many years *Experience*, that *ABERDENE* might of old, and yet may (be it spoken without *Envy* or *Disparagement*) compare for *Loyalty* to their *KING*, with any *City* in *BRITAINNE*, but I speake this as a generall *Warning*, for the whole land, forther hath been much *Sin* that way in *BRITAINNE*; and if any now should follow such disloyall *Steps*, they ought to be marked and discovered.

Beware

5.

Beware to have an hand, or any way to be accessory, to any thing, which directly or indirectly may tend to, or look like a *Prejudice* to *MONARCHICALL GOVERNMENT*, or to the shaking one *Pinne* of it loose. It was most wisely said by our late *Martyr KING* of blessed *Memory*, that the *Government* then was like to a *Watch*, when it is taken down, if one *Pinne* be set wrong, it will marre all, and make all go *Wrong*. Wee have found *HIM* a true *Prophet* in that, as in many other things. Now therefore since *GOD* in His deepe *Wisdom* and wonderfull *Goodnesse*, hath reduced Our *NATIVE KING* and set up *MONARCHY*, the Ancient and Lawfull *Government* of these *Nations*, let all the *Subjects* beware of the least occasion, directly or indirectly to loose the smallest *Pinne* of it. Let all the *Subjects* know that it's their *Liberty* and *Honour*, to live under their *NATIVE KING*, under their Ancient, fundamentall *Government* and established *Lawes*, and not under the sword of *Usurpers* & *Tyrants*. Have wee not sore smarted already under the change of *Government*? Have wee not found a fancied *Comonwealths Finger* heavier then Our former Lawfull *KINGS* *Layns*? Let us account *Government* a precious tender *Thing*, Let us not *meddle* with them that are *given* to *Change*.

6.

Lastly be content to beare *Burthens* for a time, to pay publique *Assesses* & *Impositions*, which yet the *Necessity* and *Condition* of affairs call for. What was payed to *Usurpers*, let non grudge to pay to Our just *KING*, for the great *Affaires* of the *Kingdom*. And I am confident that a short time shall ease these *Nations* of that, which for the present it is not rationally possible to be eased of: but I need not to spend tyme on *Exhortations* of this nature, as to *Loyalty* & *Cheerfulness* under *burthens* to this *Honorable* & *Loyall* City; in whose estimation & hearts the *KINGS* *Majesty* is most deare and precious. *Love* makes you *Loyall*. I say no more, but *Fears* *GOD* & *Honour* the *KING*. *GOD* *blasse* K. CHARLES II. *KING* of great *BRITAIN* &c. Now to him who is *KING* of kings, & *LORD* of Lords, be *Praise* and *Glory* for ever,
Amén.